

Jason Haven Sermon
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S E R M O N

P R E A C H E D

TO THE ANCIENT AND HONORABLE
ARTILLERY COMPANY

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BOSTON, NEW-ENGLAND,

JUNE 1, 1761.

BEING THE ANNIVERSARY OF THEIR
ELECTION OF OFFICERS.

B Y

JASON HAVEN, A. M. *K*

PASTOR OF THE FIRST CHURCH IN DEDHAM.

B O S T O N, N. E.

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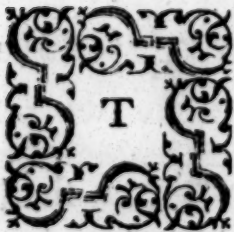
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S E R M O N
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Prov. XVI. 32.

HE THAT IS SLOW TO ANGER, IS BETTER THAN THE
MIGHTY : AND HE THAT RULETH HIS SPIRIT, THAN
HE THAT TAKETH A CITY.

 HE author of these proverbs appears to have been greatly acquainted with men, and deeply studied in civil policy. He knew the springs of action in the human mind, and how to touch them in the most delicate manner. He possess'd in a superior degree, " the wisdom from above, which is pure and peaceable." In answer to his judicious prayer God gave him " a wise and understanding heart." Some valuable fruits of his wisdom may be gathered by us, if we
duly

duly attend to his important maxims, and the excellent rules for the government of our hearts and lives, which are scattered thro' his writings. In them vulgar errors are corrected ; false greatness is discovered ; and the way to true honor and happiness marked out.

THE verse, which is to be the foundation of our present discourse, teaches us to judge properly of actions and characters ; instructs us not to be dazzled with those that wear the false glitter of heroism and magnanimity, while we overlook those that are truly noble and important, in “ the judgment which is according to truth.” *He that is slow to anger, is better than the mighty : and he that ruleth his spirit, than he that taketh a city.*

IN discoursing from these words, I shall endeavour——To open and explain the characters which we find in them,——To compare them together, that we may see how much preferable the one is to the other——And——To animate all to pursue them with a zeal proportionate to their respective importance.

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IN speaking of these points, some things may be said not altogether foreign to the present occasion.

THE explanation of the characters in our text is first to be attempted.

To be *slow to anger*, and to *rule the spirit*, I take to be parts of the same character ; tho' not descriptive of precisely the same temper. *The former* may refer, partly at least, to the natural make and frame of the mind, as having less warmth and fire, less propensity to wrath and passion, than is frequently found in some. That there is such a difference observable in persons, before education or religion have had any influence upon them, I suppose will not be disputed. An enquiry into the reasons of this difference, is beside my present purpose. *The latter*, namely, *to rule the spirit*, may point out a mind, bro't under the government of religion and the word of God, by the power of mighty reason and almighty grace, whatever the original constitution might be.

THE man who deserves the character of one that rules his spirit, I take to be necessarily
a man

a man of religion ; who is “renewed in the spirit of his mind, after the image of him that created him” ; who has the fear of God ruling in his heart ; who acts from the noble principles of piety and goodness ; who is governed, in all his conduct, by a sacred regard to the Deity. The man that acts up to this character, has put on Christ, and possess himself of the genius of his gospel. The inferior powers of the mind, so apt to rebel, are brought under the influence of reason and religion, which ought to bear rule. Reason, whose influence is so weak in the lives of many, in him reassumes her rightful authority, and gains obedience to her laws. And reason herein acts like herself, in not building too great dependance on her own native strength and vigor ; but thankfully receives the assistance of divine revelation ; “makes the word of God the man of her counsel at all times” ; and freely submits to the government thereof.

SUCH principles, deeply wrought into the heart by sanctifying grace, will enable a man properly to rule his spirit ; and nothing short hereof will be effectual to do it, to any considerable degree. Indeed the more extravagant
actings

actings of a turbulent spirit, and the more direful effects of pride and passion, cruelty and revenge, may be generally suppressed by lower motives ; such as a regard to decency, and reputation among men of sober minds ; and a fear of penal laws. But tho' these external restraints may serve thus far, yet the restless spirit, prevented from its natural exertion upon others, will prey upon the man himself, and produce strange misery and confusion in his breast : and if these feeblèr restraints were taken off, passion and anger would be, like the breaking forth of waters, fierce and impetuous, and deal destruction all around.

THE man who duly rules his spirit, has a full belief and abiding sense, of the moral government of God ; and that himself is a subject of this government. His own will he knows ought to be ruled by the divine pleasure ; and his conduct by the divine laws. And what he knows to be right he desires should take place upon him : accordingly he endeavours his spirit should be entirely " in subjection to the father of spirits". This view of things has a powerful influence to keep his mind calm and serene under all circumstances of life ; and

amidst the various aspects of providence. Like *St. Paul*, “ he knows both how to be abased, “ and how to abound ; and learns, in what- “ soever state he is, therewith to be content.”

I MEAN not to intimate, that the spirit of such an one loses its activity and sprightliness ; and becomes dull and unperforming. Far from this,—he has life and zeal to pursue every article of known duty : not a blind ill-guided zeal, which leads him headlong ; but that which is according to knowledge. He has courage and resolution enough to enterprize great things ; and a greatness of soul which gives him serenity in the event, whatever it be. He does not run mad with pride when his wishes succeed ; nor despond when his hopes are blasted. Joy and sorrow, hope and fear, do not put him out of possession of his own mind ; but prove proper springs of action, as they were designed to be ; and he learns “ in patience to possess his soul”.

WHEN the God of providence smiles upon him, and causes his goodness to pass before him, he does not wax wanton, and riot in the kindnesses of his heavenly father ; but uses
them

them with sobriety and moderation ; and feels the generous flame of gratitude kindle in his breast towards him “ from whom comes down every good and every perfect gift.” When sorrows and afflictions, heavy and numerous, overtake him, and many of his dearest outward enjoyments are taken away, he calmly submits to the will of heaven ; and learns meekly to say, as an afflicted servant of God once did, “ The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord. None of these things greatly move him ; his heart is fixed, trusting in the Lord.”

MUCH the same composure of mind accompanies him thro’ the trials which he meets with more immediately from the hands of his fellow-men. Kindness and benevolence are the habitual temper of his mind towards those who affront and injure him. In one instance he silently pities them under the power of their ungoverned passions, and is grieved to see them indulging to malevolence and ill-will ; and tho’ in another he may manifest resentment, he does so only when resentment is agreeable to reason and the gospel ; and likely to advance the good of those that abuse him. The calm exercise of

reason straitens or relaxes the reins of his passions ; and he learns what is very difficult, “ to be angry and not sin.” Such is the man who is *slow to anger, and rules his spirit.*

THE other character in our text comes next under our consideration. *The mighty—he that taketh a city.*

THESE words point out a man of strength and vigor, able to bear the fatigues of war, and ready to face the dangers of battle ; one whose constitution is strong, and his fibres braced ; one who has succeeded in military attempts, has been victorious in warfare, and borne a part in the conquest of a defended city. To raise the character still higher, let us suppose him to be commander in chief in some important expedition. Let us consider him as enduring the hardships, and bidding defiance to the dangers of the campaign, as vigorously pursuing the plan of operation, ’til he has led his forces into the strong city, and victory crowns his endeavours.

THESE things set a man in a distinguished point of light, and draw a train of admirers. The vanquished fear and tremble ; the
multitude

multitude shout applause. This character at least appears respectable ; and really is so, when there is nothing to detract from the honor and usefulness of it ; thô indeed such things may be found in a man whose conduct is not agreeable to heaven, and who is a stranger to true felicity. The principles of action must be taken into the account, in order to determine the character truly good, or not so. Who, that is inspired with a generous love to mankind, can think with pleasure and approbation on a *Pompey*, a *Cæsar*, or an *Alexander*, who were mighty men, subdued people and cities not a few, and marked their steps in blood while they traversed the world ! A man mighty in war, who is a stranger to humanity and the gentle spirit of the gospel, may force trembling crowds to yield a feigned submission ; to “ bow down their necks that he may go over ;” but will never be a public blessing, nor enjoy sincere love and esteem.

BUT each of these characters will be set in a clearer light by comparing them together, as we proposed in the second place. This will discover him that is “ slow to anger and rules his spirit, to be better than the mighty and he that taketh a city.”

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THE preference must be given to the former, as the difficulty of gaining the rule of our spirits is greater than that of obtaining a military conquest.

How hard is it to suppress the rebellion of corrupt lusts and affections, and to bring them into obedience to the laws of Christ! How hard to hush angry and tumultuous passions, when we meet the provoking language, or the more provoking actions of our fellow-mortals; and according to the spirit of the gospel, “to shew all meekness to all men, and overcome evil with good!” How difficult to maintain a spirit calm and serene, under losses, and crosses, and grievous disappointments! Do we not find, in this case, “a law in our members warring against the law of our minds;” and an evil spirit counter-working the good? What hard struggles! What severe conflicts! What constant watchings! What earnest supplications are necessary, before we gain the rule of our own spirits, so as to pass unruffled thro’ the shifting scenes of life! We, in this spiritual warfare, “wrestle not only with flesh and blood, but with principalities and powers, and spiritual wickednesses in high places;” which abet the
corrupt

corrupt motions of the mind, in opposition to the nobler principles of substantial goodness. To succeed therefore in this spiritual conflict, more vigorous exertions, as well as more powerful assistances from above, are necessary, than to meet an enemy in the gate, to scale the walls of a city, or to subject the numerous inhabitants thereof.

AGAIN,—Much greater is the happiness resulting from the former, than the latter conquest, even in this world.

THE former prepares a man to pass smoothly thro' the rougher passages of life, and gives tranquility of mind in the most pressing emergencies. View such an one in prosperity, and a soul healthful and prosperous, doubles every comfort ; and renders the good things of common providence blessings indeed. View him in adversity, " his mind is fixed, trusting in the Lord : He is like Mount Sion, which cannot be removed, but abideth forever." He has that " peace which passes all understanding," and drinks deeply of the comforts of religion. These produce a noble firmness of mind, in the midst of the storms and tempests of this evil world.

world. "Tho' the rain descends, and the floods come, and the winds blow, and beat upon him," he remains unshaken. Tho' in the partial judgment of some, his comforts may be small, yet it is to be remembred, that those joys, like those rivers, are often the deepest, and the most lasting, which run on in a silent stream, without noise and tumult.

THE greatest conqueror, whose spirit is not formed to such a religious firmness, by the energy of divine grace, and the long and obstinate practice of virtue, must be a stranger to such exalted happiness. The submission of the vanquished,—the applause of the populace,—the glittering ornaments of military dress,—and the laurels of victory, may all accompany one, whose mind is full of anxiety, confusion and guilt.

MOREOVER,—The man that has obtained a victory over his own spirit, is fitted for more extensive usefulness than he could be without it. This, far from disqualifying him for any station and employment in life, serves to make him more fit for every one.

V I E W him in low life,—His mind is not swelled with boundless ambition, nor does a restless spirit urge him on, at all adventures, and by any measures, lawful or unlawful, to seek a higher sphere of action : but his mind is happily accommodated to his circumstances ; he is willing “ to abide in the calling, wherein he is called of God ;” and desirous to fill with honor that station in which providence has placed him, how low soever it be ; sensible that in the civil, as well as in the natural body, some members are appointed to higher, and some to lower offices.

V I E W him as a magistrate,—He, like the author of our religion, whose spirit dwells within him, will rule the people in meekness, and judge in equity. His gentleness will melt those, whom rigour could not subdue. The authority of the ruler, accompanied with the kindness of the christian, will force a willing submission from all ; and insensibly learn the rebellious the language of obedience ; “ what wilt thou have me to do ?” In consequence of inward serenity, “ a law of kindness will dwell upon his lips ;” which will often have a more powerful influence upon the stubborn and refractory,

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fractory, than the greatest severities of language ; and give occasion to say ; “ how forcible are right words ? ” The magistrate will be feared ; — the man will be loved ; — order will be maintained ; and civil government made to answer the excellent ends for which it is designed. Such rulers will be likely “ to rule for God, and be faithful ; they will be a terror to evil doers, and a praise to them that do well.”

’Tis in vain to expect these happy effects from the administrations of those, who are slaves to their passions, and attempt to rule the spirits of others, without ruling their own. The reins of government will be held with an unsteady hand ; relaxed too much, or too much straitned. The petulance of the man, will counteract the influence of the magistrate ; by which means authority will sink, and law be trodden under foot. His observation must have been very much confined, and his knowledge of human nature very small, who is not convinced that this representation is just.

VIEW the man also that rules his spirit by the laws of Christ, acting in a military character, —

ter,—How great an addition will this be to his honor and usefulness ! Hereby the officer will learn to command with meekness of wisdom ; and the private to obey, “ not by constraint, but willingly.” Hereby an inviolable union of hearts will be promoted. The commander will not be basely deserted in time of danger ; nor the troops wantonly sold to destruction ; but each will be careful to keep his station, and every one resolved to do his duty. What wonders may we not expect to see performed by such forces as these !

THEY greatly mistake, who imagine men necessarily enervated and rendered effeminate, by having their spirits ruled by the gentle laws of religion, so as to be less disposed to engage in the military service, when properly invited thereto by providence ; or less likely to act up to the character of valiant soldiers.—Far from this:—None have so tender a concern for their country ; none will be more ready to exert themselves for the public good ; none can face dangers with so much fortitude of mind ; none can view slaughter and death spread before them, in all its gloomy horrors, with so rational a courage, with such an elevation of soul, as they whose

spirits are greatly christian ; and whose hopes of happiness beyond the grave, are rendered strong and bright, by a long and intimate acquaintance with the power of religion. The confidence of such is reason, not madness. They act from principles which can't be annihilated thro' the sudden assaults of fear, or base temptations to desertion : such as a regard to the honor of God, the interest of religion, and the preservation of our civil rights. Such are " mighty thro' God for the pulling down the strong holds of their enemies : they go forth in the name and strength of the Lord of hosts, and thro' him do valiantly." Though they are divested of the restless passions and fury of unsanctified minds, yet none have their spirits more fired with zeal and vigor than they, when the service of God and their country invite them to action.

BUT then their magnanimity and zeal exert themselves, not to gratify revenge, not to multiply the slain, or to triumph in the miseries of men ; but to establish the cause of truth and justice between contending powers. They don't put off humanity in the field ; nor borrow the spirit of him, who, " like a roaring lion, goes

goes about seeking whom he may devour." The occasion for war gives them pain ; they fight for peace. And it is evident that wars will be less frequent, or cease, in proportion to the prevalence of a spirit of self-government, which is the spirit of the gospel. When every one, from the monarch to the peasant, shall *be slow to anger, and rule his spirit*, " wars shall cease to the ends of the earth : Nation shall not lift up sword against nation, neither shall they learn war any more." This is evident from the demand of the apostle ;— " whence come wars and fightings among you ? Come they not hence, even of your lusts, which war in your members ? " But we may not expect the prevalence of this spirit will be so great, as to close the tragical scenes of war, under the present dispensation. Christ " came not to send peace on earth, but a sword." But, " when he shall come a second time, he will remove from them that are his, every thing that offends," and establish them in uninterrupted peace and happiness for ever.

FURTHERMORE,—They who bring their spirits under the government of reason and religion, gain thereby a greater interest in the love
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and esteem of men than can be obtained by military power and success, while the spirit remains lawless and ungoverned.

THE mighty man, whose mind is cruel and savage, who “continually breaths out threatenings and slaughter,” tho he should be successful in war, tho he should depopulate cities and countries, and go on from conquering to conquer, is still an object upon which every man of humanity and religion thinks with horror : He is feared by many, loved by none. Not so the man, whose every tho’t, and every passion, is captivated to the obedience of Christ : a diffusive benevolence to all mankind possesses his heart ; and he learns to obey that difficult command of our Saviour, “Love your enemies.” Such a spirit gives him a place in the warmest affections of all.

WAS it not this spirit appearing in our late gracious Sovereign, which gave him so firm a possession of the hearts of all his subjects, while he lived, and which renders his memory so precious to them, since his removal ? The nations have risen up with one voice to call him blessed ; and open and solemn respects have been deservedly

servedly paid to his memory. Yet upon this returning public occasion, you will allow me to say;— that among his many royal accomplishments, the humanity and gentleness of spirit which he appeared possessed of, were none of the least ; the natural consequence of which was a mild and steady administration. Tho he manifested a surprising firmness of mind, in his close attention to, and vigorous support of the present war ; and that at a time when his flow of spirits might be supposed greatly abated, by the infirmities of age ; yet so susceptible was his heart of the softer passions, that he always preferred peace to war, when it could be obtained upon terms honorable to his crown. A striking proof of this he gave in the overtures of peace which he made to his old perfidious enemies the *French* ; at a time when success attended all his military enterprizes ; at a time when his enemies were extremely reduced ; and at a time, when an ungenerous monarch would have thought it a fair opportunity to gratify a revengeful temper, by scornfully rejecting the most equitable proposals for an accommodation. The happy effects of this gentle spirit have spread far and wide. They have been sensibly felt, and gratefully acknowledged, by his most dutiful

dutiful subjects in these American colonies.— While we speak of this, to do honor to his memory, we necessarily renew our grief for the very great loss we have sustained by his death.— But perhaps it may be tho't unseasonable to indulge to sorrow in any great degree, since thro' the goodness of God, this loss is so happily repaired, and our joy takes place of our mourning, by the accession of our present gracious sovereign, King GEORGE the THIRD, to the British throne ; who shares so largely in the excellent spirit of his royal predecessor ; and who is formed, we hope, by so great an example, and by the grace of God, to such a temper, as will render him a distinguished blessing to the kingdoms, at the head of which he is placed.

N O R does this mildness of disposition serve only to raise crowned heads high in the esteem of their subjects ; those that act in a lower sphere, enjoy the affections of their fellow-men, in proportion to the degree in which they possess it. Is it not this, in connection with other valuable endowments, that fills our hearts with the warmest sentiments of love to the illustrious *Amberst* ? He, far removed from the cruelty of
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the tyrant, feels the influence of humanity and religion on his mind : his actions breath the spirit of the gospel, and he is " mighty to save," as well as mighty to destroy. His captives, struck with the unexpected clemency and tenderness of their conqueror, forget the sorrows of a captivated state, and feel in their breasts the delightful sensations of love and gratitude to their gentle master. Who does not love, who does not admire, those that manifest such a spirit ! " Their names," like that of their divine master, " are as ointment poured forth."—He, who is possessed of such a spirit, will secure more lasting honor, than he, who destitute hereof, can boast great martial exploits. The most that will be said of the one, in a little time, will probably be, that somebody cruelly conquered somebody ; while the actions of the other, will be carefully treasured up in the minds of many, and mentioned to his honor from generation to generation.

BESIDES,—If we view them when they draw near to the close of this mortal state, and approach the solemn period of death, how different shall we usually find the temper of their minds then ! How differently will a review

of their respective characters affect them then ! Then those tragical scenes, which, for a while, might excite the admiration and applause of half-thinking mortals, will produce no joyful reflections, to sooth the aking hearts of these men of blood. Their minds, if destitute of any other support, besides what arises from a review of their unchristian heroism, must be either strangely stupid, or else filled with the most gloomy images—Images of that blackness of darkness to which they are going. But “at even time it shall usually be light” with those that have shone in the other character. Their having the spirit of Christ, is a good evidence that they are his ;—his true disciples and followers ; interested in all the promises of his gospel ; intitled to all the important blessings of his purchase. Such will have hope in their death, and immortal light and glory dawning upon them, when they close their eyes upon this world. There is no truer standard by which to judge of actions and characters, than the aspect they have upon the eternal state, and their tendency to make us happy or miserable there. And if we make this a decisive rule in the present case, how much more noble and advantageous, will a victory over our own spirits appear,

pear, than any martial atchievements, while we are strangers to self-government ! The one, will leave us in the power of our worst enemies ; in a state of estrangement from God ; without any interest in his favor ; and doomed to the strange punishment appointed for the workers of iniquity :—while the other, rescues us from the power of corrupt lusts and affections ; vindicates us into the glorious liberty of the sons of God ; accomplishes the design of Christ's death upon us ; and prepares us to receive an unfading crown of life. “ To him that overcometh,” says our saviour, “ will I give to sit with me on my throne, even as I overcame, and am set down with my father on his throne.”

T H U S I have endeavoured a comparison of the characters in our text, with regard to the influence they have upon our honor, usefulness and comfort here, and our happiness in the future state. The design of this comparative view is not to set them in opposition, or to represent them inconsistent with each other ; but to discover their respective worth. And is not the result of this comparison plainly this, that the former is truly excellent and useful, in itself considered ; while the other is so, only when it is found in connection with the former ?

LET us all be animated, by what has been offered, to pursue them with a zeal proportionate to their importance. Let us view them in a proper light, and possess our minds with a lively sense of their respective usefulness ; and shall we not find, that, while the things which serve to promote the one, ought to be done ; those that promote the other, ought not to be left undone ?

I HOPE none will think I mistake the occasion of our being together at this time ; or bring a discourse rather to discountenance, than encourage, a military spirit ; rather to sink, than raise, the character of a soldier. Sure nothing is more distant from my intention ; nor can I think this has been done, unless it has by attending to the true spirit and meaning of that passage of scripture, which is the foundation of the present discourse. The reasonable and religious government of our spirits, which I have been describing, how much more important an attainment soever it may be, than that with which it has been compared, is yet, far from being contrary to a military spirit ; or from having any tendency to weaken or destroy it : so far, that I believe it will be found the only true
basis

basis upon which it can be built ; by which it can be supported ; and in connection with which it can be useful and good.

WHEN men become *slow to anger*, and learn to *rule their spirits*, they certainly concur with the dictates of reason, and the word of God ; and therefore cannot, on that account, be said to oppose a military spirit ; unless reason and revelation tend to do it. That the former has not such a tendency, I need not spend time to prove ; and that the latter has not, is easily collected from many passages of scripture, not only in the old testament, where God styles himself “ a man of war,” and “ the Lord of hosts ;” and where we find, that troops were led out to battle by God’s express command ; that he “ taught their hands to war, and their fingers to fight,” and made them victorious by his mighty arm ; but also in the new testament, where, of the prince of peace himself it is said, that “ in righteousness he doth judge and make war” ; and where we find the messenger sent before Christ’s face, to prepare his way, implicitly owning the lawfulness of a military life, in the answer which he gave to the soldiers demand ;

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"And what shall we do"? He does not tell them to quit their profession as unlawful and scandalous: he does not intimate that there is any thing in their employment inconsistent with the design of christianity, then about to be introduced: but admonishes them of the importance of ruling their spirits, and keeping them under the restraints of religion. *Do violence to no man*—as if he had said,—“Think not, that because you are armed with the weapons of destruction, you may wantonly violate the laws of humanity, and forcibly take from men their properties, or their lives.”—*Be content with your wages*—“Suppress an avaricious spirit: let not a desire of enriching yourselves, be the main principle from which you act: nor suffer your minds to be discomposed, though you should not succeed in your wishes and expectations of increasing your substance.”

“Tis a departure from such necessary regulations of temper and conduct, which renders the soldier unchristian and base; when the only military accomplishments he can boast, are a mind fierce and inhuman, that “fears not God nor regards man”, an “arm of flesh”, and “feet that are swift to shed blood”.

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SUCH is the present situation of human affairs, that recourse must be had to the art of war. And 'til mens minds are bro't under the gentle sway of reason and religion; 'til this is perfectly and universally the case; so that every one, content with his own, shall by no unlawful measures endeavour to possess himself of what belongs to another; so that envy and fraud, encroachment, and oppression shall be wholly laid aside and forgotten; forcible methods of defence will be necessary. Every one knows that this is not the present condition of mankind; every one therefore, must be convinced of the usefulness and importance of martial skill and prowess; and accordingly that endeavours for the promotion hereof, are not only lawful, but honorable.

BUT not to enlarge——

I TURN myself to you gentlemen of the ARTILLERY, at whose invitation we are now assembled in the house of worship.

IN aiming at superior military accomplishments, you act consistently with your character, and suitably to the present state of the world. By this means your *ancient* company will, not
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only possess, but deserve, the title of *honorable*. The generous and public spirit which they appear possess'd of, who devote themselves to the service of their country, will conciliate for them universal love and esteem; and, at the same time, fill their own minds with solid pleasure and satisfaction. Under the influence and encouragement of HIS EXCELLENCY, the captain general, we hope you will not only support a martial spirit in general, but endeavour to cultivate *the regular art of war*; the necessity and importance whereof, in New England, beyond what was requisite in our infant state, when we had no enemy to meet in the field, when our warfare was only with undisciplined savages in the wilderness, we trust does not escape your notice and attention. The present war has afforded undeniable proofs, that in order to succeed in battle, the military art must *be studied*. Your knowledge and experience herein, Gentlemen, we hope will be carried to such a pitch, as will not only render you peculiarly useful yourselves, if called to action; but also have a good influence to excite in others, a laudable ambition to excell in the same things. And you will suffer me to remind you, that, in order to your example's being loved and followed,

followed, it will be necessary for you to shine, not only in the common ornaments of a soldier, but also in what is very consistent herewith, "the ornament of a meek and quiet spirit." To be usefully acquainted with the art of war, you must not be strangers to the religion of the prince of peace. Would you conquer others, you must not be conquered by yourselves,—by your own lusts and affections. Slavery breaks the spirits, and subdues the force of the mind : and certainly no slavery can be more effectual to do it, than to be mastered by your own passions. Would you therefore enjoy the comfort, honor and advantage of your character, as soldiers, enlist yourselves under the banner of Christ ; be firmly persuaded of the excellency and usefulness of his spirit ; and let your endeavors to possess yourselves of it, be animated in proportion thereto.

TO CONCLUDE,—Let us all be instructed by the doctrine of our text. Let us all endeavour to have our minds deeply impressed with a sense of the importance of ruling our spirits. In this we may strive to excel, without being guilty of lawless ambition, or inglorious pride. This will be our honor and happiness, whatever our stations in life are, whatever the circum-

stances of the world, of our nation, and land. This will not be the less useful, if, through the kindness of heaven, our hopes succeed, and the present war should issue in an honorable and lasting peace ; when “our swords shall be beaten into plough-shares, and our spears into pruning-hooks ;” and our brethren of the military character, shall leave the fatigues of the camp, to improve in agriculture, that peaceful, but too much neglected art.

THE consideration of the infinite advantages of this conquest over our spirits, may well inspire us with resolution to encounter all the difficulties that lie in the way hereof. And that there are difficulties, great and numerous, is a truth, which, far from denying or concealing, I must repeatedly insist upon, and strongly urge the belief of : such difficulties as many shall faintly seek to overcome, and shall not be able : such as will require all our strength and fortitude to resist ; and all, will be found too little, without power from on high. He only “that formed the spirit of man within him,” can form it to a new and divine temper. To him therefore, let our thoughts be directed : to him let us all repair : His grace let us earnestly implore : and for our encouragement herein,
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he has declared himself ready to give the holy spirit to them that ask him : and if we “ walk in this spirit we shall not fulfil the unlawful desires of the flesh and of the mind.”

L E T us “ war a good warfare,” and “ fight the good fight of faith ;” humbly “ looking to Jesus, the captain of our salvation,” without whom we can do nothing ; but thro’ the assistance of whose spirit “ we can do all things ;” and shall come off more than conquerors in this spiritual conflict. This victory, my brethren, will produce the happiest consequences.—It will enable us to enjoy ourselves, and our friends.—It will lay a foundation for present comfort, and usefulness.—It will secure peace and safety at the close of life.—It will give the temper of heaven, and render us meet to enter the mansions of glory. *Let us :*

L E T us endeavour to lay our souls open to the full power of these important considerations, and act under the influence of them, ’til “ the same mind is produced in us which was also in Christ Jesus ;” and we are prepared to enter his peaceful kingdom, where universal love and harmony reign for ever and ever.

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he has declared himself ready to give the holy
spirit to them that ask him; and if we "walk
in the spirit we shall not fulfill the unlawful
desires of the flesh and of the mind."

LET us "war a good warfare," and "fight
the good fight of faith;" bravely "looking
to Jesus the captain of our salvation," without
whom we can do nothing; but thro' the assist-
ance of whose spirit "we can do all things;"
and shall come off more than conquerors in this
spiritual combat. This victory, my brethren,
will produce the happiest consequences.—It will
enable us to enjoy ourselves, and our friends.—
It will lay a foundation for present comfort,
and happiness.—It will secure peace and safety
at the close of life.—It will give the temper
of heaven, and render us meet to enter the
mansions of glory.

LET us endeavor to lay our souls open to
the all-power of the Holy Spirit's operations,
and under the influence of them, till "the
law of mind is produced in us which was also in
Christ Jesus;" and we are prepared to erect
his powerful kingdom, where universal joy and
harmony reign for ever and ever.

